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Letters from the Fellows in Egypt

From Nicholas B. Millet

December 30, 1960

Dear Members:

The summer was a hot and somnolent one in Egypt this year, and as usual during the hot season most archaeological activity ceased. An exception was made for the removal of three temples in the northern stretch of Lower Nubia, where the high water of the Aswan reservoir covers the monuments for the greater part of the year, only receding in the very hottest months of the summer. This year, in the baking heat that afflicts Upper Egypt and Nubia in the summer, engineers and work gangs of the Antiquities Department laboured for two months to dismantle and remove the small temples at Debud, Tafa, and Qertassi. These are all built in masonry, and are small enough so that the blocks can be numbered as removed, to be loaded on barges and carried away for re-erection outside the zone to be flooded by the High Dam's reservoir. The work was done in good time, despite the torrid heat, and represents the first real step in the salvage problem with which the world's Egyptologists are so concerned.

Another feat of engineering that took place recently deserves to be reported for its antiquarian interest. Readers of the Newsletters may remember my mentioning earlier this year the projected erection of one of the Tanis obelisks of Ramesses II in one of the parks of Cairo. Months were spent in determining the most advantageous and picturesque location for the monument. A full-scale model made of linen stretched over a frame of lathes was moved all over Cairo from public square to public square, and photographs were taken from every side at each spot. The dummy obelisk appeared first in the great Liberation Square, between the Museum and the Nile-Hilton Hotel, and then at a succession of beauty spots in the elegant and expensive garden quarter of Zamalek. Finally it



disappeared, and work began on a foundation for the real monument at a point on the island just opposite the Hilton Hotel. I was much intrigued by the idea of erecting an obelisk, and very curious indeed to see exactly how the project would be carried out here in Egypt, where heavy machinery (although widely used in industry) is still rare enough so that much very heavy work is still done by work gangs, as in ancient times.

Many of the engineering methods of the ancient Egyptians remain a puzzle, and no part of the puzzle is more difficult to solve than the question of how they managed to raise obelisks into position with the limited means at their disposal. A great deal of scholarly speculation has been expended on the subject (as well as some not quite so scholarly, as the suggestion of a Scottish engineer that the early Egyptians were acquainted with electric power), and whole books have been written on the problem. The most intelligent and widely accepted theory to date is that put forward by Engelbach in his book The Problem of the Obelisks. Engelbach's suggestion is that it would have been very difficult, even for the Egyptians, to actually raise such a long and heavy mass to a vertical position, and that an obelisk must in fact have been lowered into place from a higher point. Since we know that the Egyptians used great brick ramps as scaffolding to raise stone to high points in their constructions, Engelbach presumes that a high ramp was built with a steep cliff-like drop at the end of it. The obelisk would be hauled up the slope and gradually let down from the high end to the waiting pedestal below, which would be buried beneath a heap of loose sand held in by containing walls. The sand would be slowly removed by other gangs of men and the great monolith would gradually settle into place.

Since it is not often that one gets the chance to watch an obelisk being erected, I set off eagerly for the scene of the activities, a small public park on the east bank of the Gezireh. The obelisk itself lay on its side on the trampled lawn, enclosed in a crib of steel, and looking as stubbornly immovable as a mountain. Although not large as obelisks go (the great obelisk in front of the Lateran in Rome is more than thirty meters tall, about twice as large), this example posed a difficult engineering problem because it was in two pieces, having broken across the middle when it fell during an earthquake ages ago. The two fragments had been joined again by the modern masons, but the repair meant a serious weak spot necessitating a strengthening framework of steel, and had to be watched closely during the work.

The designated spot for the erection of the obelisk was the raised river bank. A great notch had been excavated in the dike down to the level of the park itself, and a temporary concrete base had been laid

at its bottom. This puzzled me until I saw that the engineers were planning to follow Engelbach's theory of the ancient technique by using the bank itself as a construction ramp from which they could lower the obelisk into place. A gang of twenty men or so, aided by two distressingly modern steel winches, dragged the prostrate obelisk in its steel cage on rollers up the sloping inner face of the dike. A great deal of singing and shouting accompanied the work. Finally the obelisk lay along the top of the embankment, with its butt pointing in the direction of the prepared notch. To the accompaniment of more noise, the gang dragged it along until the end overhung the lip of the notch. Since the workers were equipped with strong winches with brakes, the sand fill which the ancients used was not necessary, and the same winches made it possible for twenty men to handle what would have required five times as many in pharaonic times. Gradually the butt was lowered and the tip raised, while baulks and wedges of timber and iron were packed beneath the rising portion to add support. Soon the butt rested on the base, and further cranking and packing brought the shaft to a vertical position. All the essentials of the ancient technique had been employed in the operation, and the only twentieth century note had been the substitution of winches for the huge gangs of men who had erected the monolith in its original setting in the great temple at Tanis. I went off home in the snug glow that affects any self respecting archaeologist when he sees a survival of the past holding its own in the present. It proves what he has always secretly believed - that they did things better in those ancient days.

The local papers have been full in recent weeks of the exploits of my old friend Sheikh Ali Abderrasul, the proprietor of the tiny hotel on the west bank at Luxor which I described in one of my earlier letters. It appears that this summer the reverend gentleman came to Cairo to pay a formal call on the Director of the Antiquities Service. After the amenities had been exchanged and innumerable cups of thick, sweet coffee had been drunk, the Sheikh launched himself upon a long and fascinating tale of buried treasure, long hidden secrets, and visitations from the grave. Ali Abderrasul's family have long been resident in Gurnah, the sprawling little village opposite Luxor, whose people have made a living from antiquities in one way or another for literally thousands of years. Their remote ancestors were the tomb-cutters, mural artists, Nubian cemetery police, and petty priests who created and maintained the tombs of the great Theban city of the dead, but, like many guardians, they early betrayed their trust. During the hard days after the collapse of the Egyptian Empire the keepers of the tombs became their desecrators, and many a fine tomb was broken into at night and plundered of its precious contents by the men who had built it and the police whose duty it was to guard it. The tradition has lasted down to the present day. With the

institution of an efficient and responsible antiquities department, most of the Gurnawis have reverted to their more ancient and honorable role, and are caretakers of the tombs and temples, in the employ of the Antiquities Service. Still, a three-thousand-year-old bad habit can be a hard one to break, and many of the villagers try to supplement their income by robbing those tombs which their unreformed ancestors missed. Tales of treasure are the bed-time stories of the village children. Whereas other Egyptian country children are content with hearing the fabulous and comical deeds of the hero Goha, the young sons and daughters of the Gurnawis thrill to the tale of Mohammed Abderrasul (the grandfather of our Sheikh Ali), of his famous discovery of the secret tomb in the cliffs where the royal mummies had been hidden, his daring visits to them in the dead of night, his stoicism under torture by the local authorities of his time, and of the heartbreaking day, when, the secret out at last, the precious contents of the tomb were sent down the river on a well-guarded steamer, while the villagers wailed and fired off guns in mourning for their loss.

The story that Ali Abderrasul told the Antiquities Director was even stranger. It appears that the Sheikh had had a dream, in which his heroic grandfather returned from the beyond to tell him a secret which he had kept until his death. The great tomb of King Seti I in the Valley of the Kings, said the ghost, had never been completely explored; the last unfinished tunnel, which Belzoni had only partly cleared in 1817, did not end in dead rock, but in fact led to the secret treasure chamber of the tomb. The ghost now saw fit to impart the secret to his most worthy descendant, for the welfare and prosperity of the family. Sheikh Ali's proposition was simple; he would provide the money for the excavation, direct it himself under the supervision of the Department's engineers, and donate all his finds to the Republic, as a good citizen and a disinterested friend of science. The Director heard him through to the end with slightly raised eyebrows, but finally decided to play along with a scheme which would not cost the Antiquities Service anything, and would at least attain the result of clearing the tunnel, even if nothing were to be found.

With the permission in his hand, the Sheikh hurried home to Luxor, and eagerly set to work, with a gang of five men and the usual simple digging tools of the Egyptian fellah. The limestone scrap which filled the roughly-cut tunnel was carted out piece by piece and deposited outside the tomb. For weeks a sluggish cloud of limestone dust drifted up from the entrance to the tomb and hung over the Valley. The diggers burrowed deeper and deeper into the bowels of the cliff, to a distance beyond which Belzoni had not penetrated. There the work had to stop for air pumps to be brought up from Cairo in order to keep the

dust-laden, close air from smothering the workmen. As soon as possible, the diggers went on. Every newspaper carried daily reports of their progress, while distinguished Egyptologists gave weighty opinions on the possibilities of finding another chamber.

Then, suddenly, the reports ceased; at this writing, no word has been heard for weeks, and visitors coming back from Luxor say that all activity has stopped. The presumption is that the end of the tunnel was reached, and that nothing was found but the solid rock of the mountain. It is rumoured that the Sheikh has punished his mendacious grandfather by omitting him from his Friday prayers, since he has no more immediate way of avenging the loss of several hundred pounds. I myself prefer to think that the ghost spirited the promised gold away for his own purposes, his notions of honour among thieves being offended when his grandson offered the treasure to the state.

Nicholas T. Millet

From George T. Scanlon

Cairo
January 1, 1961

Dear Members:

There seems to have been very little happening in the Islamic field. I fear that for some time to come, Egypt will be an Egyptologists' universe, with "Nubia, Ho!" stamped on every activity of the Antiquities Department.

I myself, however, have kept busy in my chosen field. Among other things, I have rewritten the paper I delivered at the Congress of Orientalists (the original manuscript having been stolen, together with the briefcase that contained it), have read proof on an article on the Qarmatians for the current issue of the Bulletin de l'Institut français d'archéologie orientale du Caire, have written a review of Professor Gottschalk's book on Malik al-Kamil for the next issue of the Bulletin of the School of Oriental and African Studies, and am now working on a review of Partington's huge work on Greek fire and gunpowder. Moreover, I have read three sets of proofs on those sections of my own book on Muslim warfare that are written in English. The Arabic text of that book was immaculately produced in three weeks' time, but (not unnaturally) Cairo printers have little experience in setting English -- and are baffled with the scholarly apparatus of footnotes. However, the book should soon make its appearance under

the imprint of the American University at Cairo.

I believe I wrote you about the four lectures I delivered on the history of Muslim Egypt in late October and early November, but I may have neglected to mention that they took place in the new auditorium of the American Embassy. Now that the auditorium is available, the cultural section of the Embassy is embarking on an ambitious program of lectures, recitals, films, and play-readings. This week, Dr. Douglas Crary, a geographer from the University of Michigan, is talking about the geography of Africa as related to the emerging states of that vast continent -- how it affects the social and economic problems they are called on to meet. I believe this will initiate a series of discussions of African problems.

In December, I conducted three of the five tours of Islamic monuments planned for members and their friends, in the course of which we visited the Mosque of Ibn Tulun, the North Wall, the Mosque of al-Hakim, and the Citadel. Two more will take place on the 8th and 15th of January. The numbers attending have swelled from Sunday to Sunday, making for transportation and parking problems, which we seem to solve with less and less efficiency. However, the tours are appreciated, and we get a personal satisfaction from interesting others in our fields. The only drawback is that many persons seem to be convinced that we are here solely in the capacity of (I hope) rather superior dragomans. Of necessity we have to say a firm "No" to many requests to conduct visitors around the monuments of Cairo.

Two new foreign residents have appeared on the Islamic scene in Cairo. The first is Dr. Marsden Jones, who has taken up his duties as the new Director of the School of Oriental Studies at the American University. He received his training at Oxford and London universities and has been a Reader in Arabic at the School of Oriental and African Studies in the latter place. His specialty is the early period of Islam, and he is now bringing out the first completely annotated text of that most important source for the life of the Prophet and the history of the early community, al-Waqidi's Kitab al Maghazi. When it appears this winter, Orientalists will be able to employ it with the same confidence they have in using the texts of Tabari and al-Baladhuri. These three, with Ibn Ishaq and Ibn Hisham, are the primary sources for the life and activities of the Prophet and the annals of the Medinian community. On them depends any analysis of the emergence, substance, trials, and ultimate success of a religious movement that still commands the allegiance of millions and the attention of the rest of the world.

The second new member of our scholarly circle in Cairo is Dr.

Brisch, late Islamicist of the German Archaeological Institute in Madrid and now come to a new post at the sister-institute in Cairo. He has excavated in the south of Spain, and is bringing out a volume on window and portal decorations of Muslim monuments in the Iberian Peninsula. Upon Professor Creswell's suggestion, he has decided to complete the excavations of the Ummayyad castle at Jabal Says in Syria. This work, under the joint auspices of German Archaeological Society of Berlin and the German Institute in Cairo, will begin next September and continue for at least two and a half months. If other plans do not interfere, I may join Dr. Brisch at the site, in order to get some much-needed experience in digging.

Prompted by an inquiry from Dr. Goitein of the University of Pennsylvania, who feared that the site, which might possibly yield more Genizeh documents, was being given over to settlement housing (it wasn't!), I visited the old cemetery area of Besatin. This adjoins Fustat on the north and has the aqueduct of Ibn Tulun running along its eastern side. It contains among its ruins, a few Ikshidid and Fatimid monuments, mausoleums of some interest, but most of the buildings have been destroyed, some to furnish stone for the larger structures erected in the twelfth to fourteenth centuries in the "City of the Dead" to the north and east. My companion from the Islamic Section of the Department of Antiquities pointed out two tells, each reaching a height of between twelve and fifteen meters above the cemetery level, which might, if excavated, reveal something of value. I doubt if any notable building would be uncovered, but digging might give at least the floor plans of early mausoleums, which it would be interesting to compare with the structures of Fustat and the "City of the Dead." The jeep given to the Center by Mr. Goelet did noble service that morning!

Among the succession of visitors we have had this winter, have been a number of Islamicists. Dr. Winder of Princeton's Department of Oriental Studies is in Cairo on a year's leave to work with the Ford Foundation. Dr. Manfred Halperin, also of Princeton, and Dr. Martin Binder, a political scientist from UCLA, are here for two months to analyze various aspects of political administration. Dr. Richard Ettinghausen of the Freer Gallery and Mrs. Dorothy Shepherd-Payer passed through earlier in the season, and Professor Oleg Grabar is expected at the end of January. Mme. Saifulleh Esen, wife of the Turkish Ambassador to the U. A. R. and a noted authority on Turkish art, is working on eighteenth century Ottoman miniatures at the Islamic Museum. The Director of that museum, Dr. Mohamed Mustafa, was incidentally very helpful to Mr. and Mrs. Bliss and their party when they were here this fall -- at one point, I was a bit jealous, for he took them to see the last good collection of Islamic miniatures remaining here in private hands, a collection I have never managed to gain access to.

The English have lately been coming to the fore. In their diplomatic mission they have two excellent Arabists, Mr. Geoffrey Arthur and Mr. Anthony Parsons, both former pupils and associates of Sir Hamilton Gibb at Oxford. Sir Hamilton's successor at Oxford, Professor Beeston, has been in town, as has Professor Bernard Lewis of London University. The latter delivered a paper at a conference on modern city planning convened by the Congress of Cultural Freedom, in conjunction with the Egyptian Ministry of Municipal Affairs and the Egyptian Society of Engineers.

Professor Lewis' paper was on the models afforded by the Ottomans as renovators of old cities forced to change into large, modern centers. Another paper, by an Egyptian student of architecture, contended that there was no need to change the traditional form of the mosque nor any call for decorative or spatial innovation. This would seem to doom Cairo to further examples of decadent mosque architecture of Mamluk-cum-Ottoman style. It ignores completely the fact that, with the transfer of the teaching of Islamic law to other institutions, the cruciform style no longer answers a need. Nowhere in the discussions was there any sense of the development of style out of need, memory, and propensity, from that of Ibn Tulun to al-Hakim to the Zahiriyah to Sultan Hasan, etc. A topic more particularly explored was the relationship of municipal planning to overall national planning. In this connection, we have seen the almost perfect re-planning of Damascus since the war, the chaos of Beirut's, the Gropius-Wright pretensions for new Baghdad, etc. Contained as it is between barriers of high deserts, Cairo can nevertheless not help sprawling as she grows, and the integration of her newer suburbs provided a nice contest between the theorists from abroad and the men who dole out the piasters.

It is a matter for congratulation that the Fulbright Program has been re-instituted in Egypt during this past year. Three graduate students have come to pursue work in Arabic language, the economic planning of modern Egypt, the changes in its political administration. It seems rather regrettable that the board of selection in the United States did not see fit to choose also men and women interested in ancient and medieval Egypt, in the allied arts, architecture and archaeology. On the professorial level, all twenty-two of the men who have been chosen are in the natural and physical sciences and the various technologies prompted by industry (the two men in Syria are in the field of English and American literature). Without belittling for a moment our great accomplishments in science and technology, I do think our educational assistance programs should recognize something of our competence and accomplishment in other fields. Let me say quickly that the men who are here this year are doing a splendid job. Their work has been greatly appreciated and their adjustment to the scene exemplary.

With such types as they represent, the American contribution to Egyptian educational goals cannot help but be significant, and they themselves can not fail to bring back home with them a new realization of the problems of the East. One doesn't suggest a flood of humanists and social scientists, but their total absence is disturbing.

This is like a spring evening at home. I wonder if I'll ever again grow to like really cold weather -- snow, sleet, hail, and rain abounding!

Sincerely,

George T. Scanlon

Report from Miss Elizabeth Thomas

Dear Members:

In appreciation of the privilege of working under the auspices of the American Research Center last season, I send you this tentative summary of work so far accomplished which may be of use to some of you, and may possibly elicit additional information from those of you with special knowledge of the area. My survey has the purpose of locating and identifying as fully as possible the Theban tombs of the royal necropoli of Dynasties XI and XVII through XX. Many are uninscribed, and indeed in the Queens' Valley some were purposely anonymous. Reliance had therefore to be placed on plans, dimensions, situations and occasional objects, as well as on style and content of decoration.

The Dynasty XI Necropolis.

This begins on the low "gebel" NE. of the Temple of Seti I that extends for several hundred meters in the V formed by the canal and the modern tourist road to the Kings' Valley (see map). It was then moved to the vicinity of Mentuhotep's temple at Deir el Bahri, and thence southwesterly to the S'ankh-ka-Re' Bay (Map g). The earlier area is largely unexcavated; the other two have been most recently worked by the Metropolitan Museum expedition, and Dr. Hayes has kindly made available to me its unpublished plans and notes. Here I examined the tomb of Queen Tem (Porter-Moss I, p. 196) and the one below Hatshepsut's Hathor-Chapel, the latter in a vain search for an inscription mentioned by Naville. I also entered for the first time two small tombs in the cliffs behind the Deir el Bahri temple and one above the temple of

S'ankh-ka-Re'.

The Dynasty XVII Necropolis.

The principal royal necropolis in Dra' Abu el Naga, the foothills N. and E. of Deir el Bahri, I was regretably obliged to omit for lack of time. These king's tombs are virtually unknown in detail and would perhaps prove workable.

The Dynasties XVIII - XX Necropoli.

Broadly speaking there are three: first the Kings' Valley, including a tomb on the S. rim, one on the cliff-talus to the NE., and five (one unnumbered) in the wady on the W.; second the Queens' Valley, apparently containing pit tombs of Dynasties XVII and XVIII as well as the more familiar corridor tombs of Dynasties XIX and XX; third the 'Queens' Cliffs' as I have loosely termed the other areas used in Dynasties XVII and XVIII.

The Kings' Valley

Code of symbols used:

- C. Corridor tombs too small for kings.
- P. Pit tomb.
- M. Newly measured and planned as far as accessible.
- E. Entrances measured; orientation and type noted.
- D. Partially described.

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| No. 1. | Ramesses VII or VIII. M. |
| 2. | Ramesses IV. M. |
| 3. | Ramesses III, first tomb. M. |
| 4. | Ramesses XI. M. |
| 5. | Not located. D. by Lepsius: large, inscribed, first cut for Ramesses II. |
| 6. | Ramesses IX. M. |
| 7. | Ramesses II. |
| 8. | Merenptah. The well suggested by Maystre probably exists, now filled in. |
| 9. | Ramesses V, usurped by Ramesses VI. |
| 10. | Amenmesse. M. |
| 11. | Ramesses III. M. |
| 12. | Uninscribed. M. Probably intended for royal use. |
| 13. | Vizier Bay. M. |

- No. 14. Tausert, inscribed by Setnekht. M.
15. Seti II. M.
16. Ramesses I. M.
17. Seti I.
18. Ramesses X. M.
19. Prince Menthu-her-khopeshef.
20. Hatshepsut.
21. Inaccessible, uninscribed. C. E. D. Belzoni plan, description.
22. Amenophis III. M.
23. Ay. M. Possible well, now filled. Last 3 rooms need clearing.
24. Uninscribed. P. M.
25. Uninscribed, unfinished. M. Apparently begun for a king.
26. Uninscribed. P. M.
27. Uninscribed. P. M.
28. Uninscribed. P. M.
29. Inaccessible. P. E.
30. Uninscribed. P. M.
31. Inaccessible. E. Type uncertain, extent unknown.
32. Uninscribed. M. Probably intended for royal use.
33. Inaccessible. C. D. Number wrongly placed on the 1:1000 survey, is barely legible at eye level on left wall of Tuthmosis III chimney, a few meters N. of his tomb.
34. Tuthmosis III.
35. Amenophis II.
36. Mahirper. P. M.
37. Uninscribed. C. M.
38. Tuthmosis I. M.
39. Inaccessible. E. Carter 235. Almost certainly intended for royal use. Considered by Weigall to be tomb of Amenophis I; lies above the valley to the S., below and W. of the westernmost group of huts.
40. Inaccessible. P. E. Extent unknown.
41. Inaccessible. P. E. Carter 237, see map. In northernmost wady, below and a few meters W. of the path from Deir el Bahri. A cliff-tomb in location. Present depth of shaft 10.50 meters. Extent unknown.
42. Inaccessible. E. Plan published. Considered by Hayes as probably tomb of Tuthmosis II.
43. Tuthmosis IV.
44. Uninscribed. P. M.
45. User-hat. P. M.
46. Iuaa, Tuiaa, parents of Queen Teye. C.
47. Siptah
48. Not located. Vizier Amenemipt. D.

- No. 49. Uninscribed, unfinished. M. Possibly intended for royal use.
50. Not located. P. D.
51. Not located. P. D.
52. Not located. P. D.
53. Not located. P. D.
54. Not located. P. D.
55. Uninscribed, 'Queen Teye'. C. M.
56. Inaccessible, 'Gold Tomb'. P. E. D.
57. Haremhab.
58. Inaccessible. P. D.
59. Not located. P. D. Extent unknown.
60. Not located. C. D.
61. Uninscribed. P. M.
62. Tutankhamun. C. M (section).
- A. Uninscribed. Type uncertain. M. Located several hundred meters SW. of Amenophis III (No. 22).

Nos. 33, 42, 44, 48-56, 58, 60 and A may be dated by apparently definite remains to Dynasty XVIII. On the basis of other evidence it seems that the remaining unidentified tombs - possibly excepting the small badly cut 61 - are of the same dynasty. It thus appears certain that new tombs in the Kings' Valley became more exclusively royal in the later dynasties rather than the reverse.

Several hundred meters beyond the tomb of Amenophis III (22) in the West Valley numerous probes may have struck at least one additional pit, now filled, near the tomb decorated for Ay (23). Here, in the fork to the left and in the limestone basins with which both branches end, this wady is even more impressive than in the lower section described by Nicholas Millet in an earlier Newsletter. Still other tombs may exist in this section, of course, particularly above the basin up the left fork.

The Queens' Valley

79 officially numbered, and three others designated A-C.

- No. 1 Inaccessible. M. At extreme SE. edge of area.
- 2-22. P. M.
- 23-24. Possibly P. M.
- 25-26. P. M.
27. Inaccessible. C.
28. Inaccessible. Perhaps C.

- No. 29. Inaccessible . C.
- 30. P. M. Nebiri of Schiaparelli (Porter-Moss p. 49).
- 31. Anonymous king's daughter and wife. M. Perhaps =
Lepsius 15.
- 32. Inaccessible. Perhaps C.
- 33. Tanedemy in ink on one cartouche proves this to be
Lepsius 14. M.
- 34. Possibly P. M.
- 35. Partly accessible. C. M.
- 36. Anonymous king's daughter. M. Plan apparently altered
at intersection with No. 37.
- 37. P. M.
- 38. Queen Sitre', wife of Ramesses I. M.
- 39. P. M.
- 40. King's daughter and wife. Next to Nefertari in interest
and quality of decoration.
- 41. Perhaps a son of Ramesses III. M.
- 42. Prince Para'hirwenemef, son of Ramesses III. M.
- 43. Prince Setekh-herkhepeshef, son of Ramesses III. M.
- 44. Prince Kha'emweset, son of Ramesses III. M.
- 45. Unfinished. M.
- 46. P. filled. Schiaparelli's Vizier Imhotep (Porter-Moss,
p. 49).
- 47. P. M. Schiaparelli's Princess Ahmose (Porter-Moss, p. 49).
- 48. Perhaps P. M.
- 49. Largely inaccessible. M.
- 50. Corridor tomb, abandoned at intersection with No. 49. M.
- 51. Queen Isit, presumably mother of Ramesses VI. M.
- 52. Queen Tyti, Ramesside. M.
- 53. Prince Ramesses, son of Ramesses III.
- 54. Unfinished. M.
- 55. Prince Amen(hir)khopeshef, son of Ramesses III. M.
- 56. M.
- 57. P. M.
- 58. Perhaps Lepsius 7, large corridor tomb now uninscribed. M.
- 59. P. M.
- 60. Queen Nebt-tau, daughter of Ramesses II. M.
- 61. P. M. Cannot be Lepsius 7 (Porter-Moss, p. 45).
- 62. Perhaps P. M.
- 63-64. P. M.
- 65. M.
- 66. Queen Nefertari, wife of Ramesses II.
- 67. P. M.
- 68. Queen Merytamen, daughter of Ramesses II. M.
- 69. Not located. Presumably P.
- 70. Inaccessible. Presumably P.
- 71. Queen Be(n)t-'anta, daughter of Ramesses II. M.
- 72. P. M.

- No. 73. Anonymous queen. M.
74. Dua-tent-apet, daughter of Ramesses IV. M.
75. Anonymous queen. M.
76-79. P. M.
A Unfinished. P. M. E. and S. of 75. Perhaps Lepsius'
Princess Neferhat.
B. C. P. M.

Nos. 31 and 33 are filled almost to the ceilings; their complete clearing would definitely yield further decoration, while excavation of others in this area might help toward identification of all owners. Since these decorated tombs are scantily published I photographed most of their accessible walls. My present hypothesis is that all the pit tombs probably date to the original period of the wady's use (late XVII to early XVIII dynasties), and that the area was made use of again after the existence of these earlier tombs had been forgotten. The problem is complicated by the extensive use of both pit and corridor tombs for re-burials.

The Queens' Cliffs.

The location of Hatshepsut's cliff tomb is probably rather vague to most of you, as it was to me until recently and the corresponding sites virtually unknown. Even after my investigations the tombs in the Queens' Cliffs proved considerably more numerous than I had gathered from publications, and no doubt they are more numerous still.

El Qorn, the pyramidal peak dominating the Kings' Valley, is the easternmost outpost of the roughly boot-shaped spur of high desert that contains on its NE. side this royal necropolis, on its SE. the long bay referred to above, and on its SW. the wadies chosen by Hatshepsut and contemporary queens. But the queens' cemetery actually begins, according to present knowledge, on top of the "gebel" NE. of the Kings' Valley, about 700 meters N. and slightly E. of KV 41, and extends around the low or middle cliffs SE., SW., and finally NW. as it follows the back of the boot.

The first, Carter 238 (JEA 4, Pl. 19) (a on map), is situated much like KV 39 above the wady. The next completed tomb of this series, which Carter assigned to Amenhotep I (b on map), like 238 and most of the others of the cliffs, has a pit entrance. It is roughly 1400 meters SE. of 238 and about the same distance E. of KV 41. Near the KV road below, the second tomb E. of Carter's house (c on map) is said locally to be that of Amenophis I, but I have been unable to obtain evidence and remain dubious.

In the Deir el Bahri bay, the tomb of Meryt-Amen is definitely of the series, while Daressy's cache of priests probably belongs here, perhaps with that discovered by Baraize and several small pits excavated by Winlock (d on map). The royal cache in the next bay (e on map) is followed by the presumed tomb of a son of Amenophis I in a similar cliff location around the corner (f on map), then by at least 13 Dynasty XVII-XVIII tombs in the S'ankh-ka-Re' circus and above (g on map), one definitely that of a daughter of Amenophis I. The three corridor tombs in the spur to the S. are probably later, but I measured them also. The first cliff tomb proper, Carter 251 (h on map) is 19 meters above ground in the high wady beyond. Nitocris and two contemporaries buried in corridor tombs ending in large deep pits just N. of the Deir el Medina temple (i on map) were noted in passing, while possibly a few of the uninscribed Dynasty XVIII pit tombs Bruyere excavated S. of this temple were royal. He did clear and date definitely to our series three that I located up the "gebel" on the way to the Queens' Valley (k on map), but presumably the others of the area, possibly that called Ethiopian by Daressy, are now filled. A few hundred meters SW., at about the same height, the rope said to hang from a cliff tomb actually falls from an unused chimney, but Schiaparelli partly cleared a probably important corridor tomb below and several meters to the E. of it. The latter unfortunately is filled and I was only able to check the two pits a few meters down the wady (l on map). Both are probably related to the corridor; in one Schiaparelli found a head rightly put with the best work of Dynasty XVIII. As in most cases, hut remains are nearby.

Down the preceeding wady to within about 500 meters of the Coptic buildings at the entrance to the Queens' Valley, a group of at least 9 rough pit tombs (m on map), unpublished to my knowledge, contain numerous pot fragments, among them big white Dynasty XVIII jars. Across the road to the SW. is the little wady adjoining the Queens' Valley where Schiaparelli found the pit tomb of his Prince Ahmose (n on map), probably the second tomb reached from the E., and several other small tombs. Perhaps the most important tombs of the royal families were put in the hills: Carter 238, Ahmose-Nefertari (as I think now, Carter's Amenhotep I), Meryt-Amen (higher before Hatshepsut's grading), the royal cache (probably Queen Inhapy), Prince Amenemhat, Carter 251, and perhaps the tombs of Baraize and Schiaparelli; while lesser members followed the cliffs at a lower level, then continued to use the lower ground outside the Queens' Valley, within it, and beyond. For just W. of the Queens' Valley nearly 50 pits (Carter 300, also noted by Daressy) have now been opened (o on map). In one of these Lortet found a scarab of Amenophis III, while up an adjoining wady in the vicinity of Carter 1 (p on map), a "possible tomb", I found near one that is positive a blue pot fragment that is perhaps most likely dateable to Amenhotep III, though it could also be somewhat earlier or later. Nearby "Yussef Hassan, 1935" is scratched on the cliff wall in Arabic. It seems almost

certain that other pits exist in the vicinity (now filled or never fully cleared), while definite huts were photographed. Thus you have the rest of my reason for tentative dating of the Queens' Valley pits.

After failing to find the Carter 4 pits near his steps in the chimney leading to Hatshepsut's tomb, it was easy to locate the latter and the site of Carter 21 nearby, cleared by Baraize, together with two pits (Carter 20 and another not numbered by him) in the same wady (q on map). Both pits were planned, but a third, Carter 23, escaped detection and had perhaps been filled by Baraize's road for Hatshepsut's sarcophagus. In the next wady Carter 60 (r on map), possibly the tomb of Neferu-Re', was estimated for me by Leslie Greener. Time did not permit investigation of the two nearby pits that remain open (Carter 61 refers to three). On the way to the adjoining wady of Winlock's "Three Princesses" of Tuthmosis III, Carter 70 (s on map), it was impossible to check another hole in the cliffs, but I did plan the two open pits, out of seven in Carter 71, in front of the inaccessible chimney of the princesses.

In the further wadies, Carter F (t on map), and G (u on map), no tombs have been found to my knowledge and unluckily only a few hours could be spent here. It was just enough to appreciate Carter's appraisal of the magnificent cliffs of F and to examine briefly the graffiti and predynastic rock carvings in G. Of the latter a group of four animals is superb, especially the two ostriches, the most regretted of the photographs I did not attempt. "H. C. 1916" is everywhere as white as our 1960s, while the animals and graffiti of the later ages have the same patina as the limestone. The walk to these more remote wadies and to the high desert above them is long, but the sheer beauty of cliffs and colors, the feel of desert rarely invaded by man, and the stretches of Nile elude description as completely as they reward exertion. Egyptological rewards probably exist too, with time enough, if not also in Wady el Agala beyond (v on map).

Now my time is divided between Metropolitan material and negatives here, tomb plans having been inked to date in the summer. In mid-April I hope to go to Oxford and London to consult MSS that may prove fruitful. We still lack a good map, particularly of the W. wadies. I would like to take this opportunity to ask Nicholas Millet to enquire again at the Survey Department, and perhaps also to ask about photographs of this area by the Egyptian or British Air Forces (it was not included by the R.A.F. in Thebes # 11). I photographed from below, middle, and above as well as possible, but am afraid a cartographer would require real air photographs. Any suggestions from members will be welcomed.

In closing I would like to thank once more the members of the Antiquities Department, George Hughes and his staff, and Hussein Yussef for their kindness and generous cooperation in every respect.

Elizabeth Thomas

Princeton, January 1961.

MAP (see p. 21) LEGEND

- | | | |
|-------------------|-------------------|------------------------|
| KV. Kings' Valley | WV. West Valley | QV. Queens' Valley |
| T. Temple | DB. Deir el Bahri | DM. Deir el Medina |
| R. Ramesseum | MH. Medinet Habu | Deir. Coptic Monastery |
- a. Carter 238
b. Carter's Amenhotep I
c. Amenhotep I ??
d. DB tombs, including that of Meryt-Amen and Daressy priests.
e. Royal Cache, Theban Tomb 320.
f. Prince Amenemhat, son of Amenhotep I.
g. S'Ankh-ka-Re' Bay.
h. Carter 251.
i. DM area.
k. Three Bruyere tombs.
l. Three Schiaparelli tombs, rope.
m. Low tombs near Coptic remains.
n. Prince Ahmose.
o. Carter 300.
p. Carter 1.
q. Hatshepsut wady, Carter's wady A, Carter 20-23.
r. Carter's wady C, Tomb possibly of Neferu-Re', Carter 60.
s. Carter's wady D, wives of Tuthmosis III, Carter 70.
t. Carter's wady F.
u. Carter's wady G.
v. Wady el Agala.

Publications by Members of the Center

Bothmer, Bernard V. "The Philadelphia-Cairo Statue of Osorkon II" (Membra Dispersa III), in Journal of Egyptian Archaeology 46, 1960, 3-11. Illus.

The head of the piece here described is in the Museum of the University of Pennsylvania, Philadelphia, where it was long thought to represent Hatshepsut or Tuthmosis III. In the course of his study of late Egyptian sculpture, the author

discovered, however, that the head fitted beyond doubt to a torso in the Museum of Egyptian Antiquities in Cairo, which is identified by inscription as belonging to Osorkon II. Since stylistically it cannot be ascribed to the Tuthmosid or even to the Ramesside period, the piece therefore represents a rare example of royal sculpture from Dynasty XXII -- "an attempt to recreate the splendor of bygone times." Other articles by the same author which deal with widely dispersed parts of one and the same sculpture have appeared in the Bulletin of the Museum of Fine Arts, Boston, XLVII, 1959, and LIII, 1954.

Federn, Walter. "The 'Transformations' in the Coffin Texts: A New Approach," in Journal of Near Eastern Studies, XIX, 4, October 1960, 241-257.

Egyptian Coffin Texts IV, edited by the late A. de Buck, is taken as a point of departure for this profound discussion of the so-called transformation spells. The author suggests that these enigmatic texts were originally of a non-funerary nature, used in life, and perhaps indicate that the Egyptians, in common with most ancient peoples, knew some sort of initiation, leading to a mystical communion with divinity.

Fischer, Henry G. "The Butcher Ph-r-ntr," in Orientalia, n.s. 29, 2, 1960, 168-190. Illus.

This is an exhaustive study of the titles of a relatively unimportant man -- a butcher of the Fifth Dynasty. It is rich in epigraphical and philological suggestion and, as the record of the functions of a minor member of society, contributes to the slow accumulation of knowledge about life in the Pyramid Age.

"An Example of Memphite Influence in a Theban Stela of the Eleventh Dynasty," in Artibus Asiae, XXII, 3, 1959, 240-252. Illus.

"The Inscription of 'In-it.f, Born of Tfi," in Journal of Near Eastern Studies, XIX, 4, 1960, 258-268. Illus.

These two valuable studies by Dr. Fischer treat of one and the same stela, a piece recently acquired by the Metropolitan Museum of Art. In the first, as the title indicates, the piece is described from the point of view of its artistic and archaeological importance; in the second is a detailed discussion of its inscriptional material. The stela dates from the reign of Neb-hepet-re' Mentu-hotep, the king under whom the Two Lands were united after the anarchy of the First Intermediate Period.

Hooper, Finley A. Funerary Stelae from Kom Abou Billou (The University of Michigan, Kelsey Museum of Archaeology Studies I) Ann Arbor, 1961, 165 pp. 16 plates.

This monograph studies and illustrates a group of stelae, (most of which are in the Kelsey Museum of Archaeology) of the late third and early fourth century A.D. These poor and crude funerary monuments show an interesting combination of Hellenistic and Egyptian tradition; they represent the final stage of paganism and at the same time point ahead to the Christian art which followed closely upon them. "The general impression gained from the reliefs is that, in rural Egypt at this late period, pagan religion had declined to a point at which everything was lost except a tenacious adherence to a few time-honored symbols. Nevertheless the persistence at Ternouthis (Kom Abou Billou) of this religious symbolism is in itself evidence of the perseverance of paganism in the days of Constantine and in an area not far from Alexandria."

Kantor, Helene J. "A Fragment of Relief from the Tomb of Mentuemhat at Thebes (No. 34)," in Journal of Near Eastern Studies, XIX, 3, July, 1960, 213-216. Illus.

This article describes a fragment, now in the Museum of the Oriental Institute, showing quarrelling girls, a motif that the artist who decorated the tomb of Mentuemhat in the seventh century borrowed from the tomb of Menna, a scribe of the time of Tuthmosis IV. The fragment illustrates very well how an earlier motif, rather faithfully copied, was transmuted by the artist into something expressive of his own time.

Parker, Richard A. A Vienna Demotic Papyrus on Eclipse- and Lunar-Omina (Brown Egyptological Studies II). Brown University Press, Providence, R. I., 1959.

This papyrus, probably of the late second century A.D., embodies two separate books, the first on eclipses of the sun and moon with their various omina, which depend on the month of the year, the hour of the day and night, etc., and the second with the omina of the moon. The scheme of the first treatise, though edited to fit Egypt, is essentially Babylonian and can be dated in origin to the sixth century B.C. or earlier, that is, it is ancestral to the works of Nechepso and Petosiris of the second century B. C., which influenced Greek astrology. The second treatise gives no evidence of Babylonian borrowing.

Scanlon, George T. "Leadership in the Qarmatian Sect," in Bulletin de l'Institut français d'Archéologie orientale, LIX, 1960, 31-48. Plate.

In the course of his examination of Isma'ilite extremism, Bernard Louis writes ("The Isma'ilites and the Assassins," in A History of the Crusades, I, 1955, 104): "At the end of the ninth century a branch of the (Isma'ili) sect known as the Qarmatians or "Carmathians"...was able to seize power in Bahrain..., establish a republic, and conduct a series of raids on the communications of the 'Abbasid empire. A Qarmatian attempt to seize power in Syria at the beginning of the tenth century failed, but the episode is significant and reveals some local support for Isma'ilism even at that early date." The purpose of this paper is to throw some light on the nature and extent of the leadership of this "republic" and to discover the changes wrought within it in the course of the Syrian campaign noted above.

Smith, William Stevenson. "Early Dynastic Egyptian Mask," in Bulletin of the Museum of Fine Arts, Boston, LVIII, 313-314, 1960, 96-97. Illus.

Dr. Smith here describes briefly a wooden mask, once in the collection of Emile Amélineau, the French archaeologist, which has recently been received as a gift by the Museum of Fine Arts. Slightly under life size, this mask, sculptured with great simplicity, possesses an extraordinarily arresting quality. It is believed to date from the very beginning of Egyptian history, and there is a strong possibility that it may have come from one of the royal tombs of the First or Second Dynasty discovered by Amélineau at Abydos.

Activities of Members of the Center

Professor Andreina Becker-Colonna has just inaugurated a course on Egyptian Civilization at San Francisco State College. This course is one of the pre-requisites for a summer session to be held June 19-July 21 at the Center for Anthropological and Archeological Studies in the Mediterranean, under the auspices of the same institution. Headquarters will be at Agrigento, Sicily, and the Center will be under the directorship of Professor Griffo, Superintendent of Archaeology in Agrigento and Director of the Museum there, with the collaboration of Professor Becker-Colonna and Professor A. E. Treganza both of San Francisco State College. The summer session will include a fortnight in Egypt. Qualified persons who desire further information concerning enrollment may address Professor Becker-Colonna, Humanities Division, San Francisco State College, 1600 Holloway Avenue, San Francisco 27, California.

